

# SWAMINARAYAN BLISS

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*It's a Short Life*

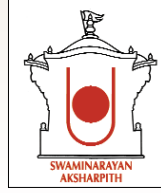
**Use it Well**





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# SWAMINARAYAN BLISS

September 2008, Vol. 31 No. 9

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## FIRST WORD

Change and uncertainty are an inevitable part of life. Today, the impact of both these factors are often overwhelming and dramatic because of their quantum and suddenness. Spencer Johnson's *Who Moved My Cheese* highlights the need to cope with change and to produce it if you are to remain at the cutting edge.

A motivation speaker often began his workshops with an exercise. After everyone sat down and got comfortable he would tell them to get up and find another seat. The hall would echo with groans and warped expressions. Mostly the participants would get up with their belongings to move to another seat. Then the speaker would tell them to stop and sit where they were. When he asked why they were annoyed some said they were comfortable and they did not want to move, some replied that they could see better from where they were and others candidly expressed that they didn't like anyone telling them where to sit.

Finally the speaker revealed the purpose of the exercise, "If making a little change such as moving to a different seat in the same room causes you discomfort, how would a big change make you feel?" Everyone got the point.

Success or failure, joy or misery, comfort or pain, good health or illness are the dualities of life. Life is not always a bed of roses.

Change and uncertainties are inevitable. How well we receive them is the essence of a life well lived. Many devotees have absorbed the impact of change and uncertainty through their faith and devotion to God and guru. *Satsang* is their source of strength and stability. ♦

# Shri Hari Appoints Sadgurus

*Shriji Maharaj had called his sadhus and devotees from distant places to celebrate the annakut festival in Adraj. After the celebration Maharaj firmly declared that he wished to leave the Satsang fellowship...*



The next day, Maharaj assembled the senior sadhus and devotees for a solemn meeting. The sadhus had resolved not to allow Maharaj to leave the Satsang fellowship. In this vein Brahmanand Swami asked, “Maharaj, since you have firmly decided to leave Satsang we would like to know how we should behave to please you and make you stay in Satsang?”

Shri Hari explained, “How can I stay when two junior sadhus believe Muktanand Swami to be like them? Such brazen disrespect is damaging to Satsang. I am pleased when all maintain respect for senior sadhus. I am very much relieved by such honourable behaviour.”

“Maharaj, we will respect whoever you appoint as senior sadhus. We will abide by your wishes,” Nityanand Swami prayed.

Shri Hari smiled and added, “You are all sincere aspirants. Having inspired you on the path

of *moksha* I do not wish to leave you astray. But I feel there is a need for a system in Satsang. Without this the sadhus and devotees would lapse. So, today I have thought of appointing four senior sadhus as *sadgurus*. Everyone should obey their words and regard them with esteem. All devotees should pay due respects to them, offer gifts and when they come to your villages you should go to receive them.”

The sadhus and devotees were happy to hear Shri Hari’s words. Nityanand Swami requested, “Maharaj, announce the names of the *sadgurus* you wish to appoint.” Shriji Maharaj got off his seat and took Muktanand Swami’s hand and made him sit on his place. Muktanand Swami felt uneasy and tried to get up. But Shri Hari stopped him, “It is my command, therefore please remain seated. You are my guru, so there is nothing wrong in sitting on my seat.”

Nityanand Swami reassured Swami, “Do

whatever pleases Maharaj. Today we have to save the Satsang fellowship from a crisis.” Muktanand Swami hesitatingly remained seated. Shri Hari then offered puja and performed his *arti*. All the while Muktanand Swami looked down, feeling unworthy of the honours showered upon him. Maharaj spoke to him, “There is no need to feel shy and embarrassed. I am God, and you have been revealing my glory to all. You have spread my name and fame, and inculcated an abiding faith and conviction in thousands. You have done austerities, eaten dry food balls, worn jute cloth and passed all the trials I had introduced. You have humbly offered bhakti to me and spread it among others. This is your greatness. Therefore, I am pleased when people offer their respects to you and obey your words.”

“But Maharaj, you are God incarnate. I am your humble servant. I do not want such reverence,” Muktanand Swami spoke his mind and heart.

Shri Hari replied, “Because you humbly offer devotion to me that is why your greatness has spread.” Shri Hari continued to praise Muktanand Swami. Then Maharaj called Nityanand Swami, Brahmanand Swami and Paramchaitanyanand Swami. “I want to appoint you too as *sadgurus* and offer puja and *arti*.” The three senior sadhus complied unhesitatingly because they wished to dissolve his sadness. After performing *pujan* and *arti* Maharaj said, “Today, I have appointed four *sadgurus*. Everyone must abide by their wishes. A true *sadguru* makes all abide by moral laws, have spiritual faith, inspires bhakti and explains the true meaning of the shastras from his enlightened experience. To follow their words is the same as abiding by my words.”

In the assembly Nirvikalpanand Swami and Haryanand Swami looked down with shame. Shri Hari continued his discourse, “One must recognize bad company in Satsang. Not all sad-

hus are the same. It is important to exercise discrimination in such matters. Associate with a true sadhu and keep away from charlatans.”

Finally, Shri Hari called the four *sadgurus* and said, “I have some wooden bowls for having meals in and gourds for drinking water. I wish that you distribute them to the sadhus. I will have more made for the rest. All sadhus should eat from these bowls after adding water to their food. Food should be eaten to sustain the body and not for the purpose of satisfying one’s taste. Today I want to introduce this unique discipline for our sadhus.” The sadhus agreed and expressed their wish to please him. Thereafter Shri Hari told all to travel to the villages and spread *satsang*. Shri Hari arranged for an oxen cart for Muktanand Swami to travel in and appointed Ravaji *parshad* to protect him.

Everyone left happily when Maharaj revoked his decision to leave the Satsang fellowship.

Shri Hari left Adaraj and arrived to a warm welcome at Kolvada. The local devotees carried out a procession to honour him. Nanabhai Vipra, a leading devotee, was pivotal in the growth of *satsang* in the village. Then the devotees invited Maharaj to sanctify their homes. They brought laddus and *sukhdis* for Maharaj, his sadhus and devotees. Shri Hari gave two laddus to each sadhu and *parshad*. Then he told the sadhus to sing bhajans.

A few hours later Shri Hari departed from Kolvada with sadhus singing bhajans along the way. Maharaj was riding on Manki. He made her trot in *reval* style, and gave unique darshan of his divine *murti*. Gunatitanand Swami was walking along absorbed in Maharaj’s darshan. His pace was in tandem with Manki. Shri Hari was pleased with Swami’s faith and ardour. Then Maharaj decided to amuse himself. He gently pressed his stirrup into Manki’s belly and the mare increased its pace. Gunatitanand Swami became a little per-

plexed, thinking that if he started running he would be without a companion sadhu, which was a rule, and if he simply walked then he would be left behind and miss Maharaj's darshan. So he beckoned a sadhu from the group and told him, "If you run along with me then I will give you my share of two laddus." The sadhu agreed. Swami gave him his two laddus and they both started running along. Swami was savouring Maharaj's darshan and the companion sadhu was relishing the laddus. Gunatitanand Swami then accelerated and overtook Manki. Now to have Maharaj's darshan he started running backwards. Shri Hari smiled on seeing his eagerness for darshan. Shri Hari felt that Swami is his abode, Akshardham personified, but none as yet know his true form and glory. Despite Swami's unbroken rapport with him, his thirst to have Maharaj's darshan was extraordinary. Swami is very modest, however, those who are discerning will realize his greatness and calibre. Soon, Shri Hari relaxed his grip on the reins. Manki slowed down and stopped. Shriji Maharaj alighted from his mare and embraced Gunatitanand Swami. The sadhus and devotees witnessed Shri Hari's love for Swami. Everyone felt that Maharaj was pleased upon him because of his profound faith and devotion towards him. However, no one was able to realize Swami's transcendental greatness. Shri Hari felt it better to keep Swami's greatness under wraps for the time being.

Maharaj came to Unava. The devotees had prepared a meal of *biranj* and *puri*. After lunch the devotees donated *dhotiyas*. Maharaj travelled to Mansa via Nardipur and Khoraj villages. Gangadas Suthar, a carpenter, told Maharaj that he would make as many wooden bowls for his sadhus and bring them wherever he wished. Shri Hari was pleased with his bhakti and blessed him. From there Maharaj went to the villages of Gerita, Pamol, Bamanva, Vadnagar and Visnagar. When the devotees of the village came to know of his

arrival they carried out a procession in honour of him. Maharaj came to Baldev's house. His mother, Udaykunvarba, was very happy and excited at Maharaj's darshan. Shri Hari asked Baldev, "How is your maternal uncle?"

"Maharaj, since the day he met you his life has changed drastically. He is now a very good devotee."

Shri Hari was pleased and told Baldev, "It will be better if we stay at the village rest house. Everyone can come for darshan and we can have the assemblies there."

Baldev and Motiram made the arrangements at the rest house. Udaykunvarba prepared a meal for Maharaj. Shri Hari first served meals to the sadhus and *parshads*. In the evening the village head Laldas Subo, Baldev's maternal uncle, came for Maharaj's darshan. Maharaj was pleased to see him. Shri Hari told him, "You are a *subo* (head administrator), so don't treat our devotees with contempt. Uptil now you had misbehaved and persecuted them. Whoever is disrespectful and hostile to a devotee has faced misery and pain."

On hearing Maharaj, Laldas replied, "Maharaj, formerly I had been very hostile to your devotees, but now I have given up my nature. I ask you to forgive me for all my sins, illumine my intellect and bless me so that I can understand your glory."

Shri Hari was pleased with his sincere prayer. He said, "Laldas, you are an aspirant. God will forgive you for all the wrongs you have done out of ego and power of kingship. I ask you now to give up your pride and seek forgiveness of this assembly. You have troubled and punished many devotees in this assembly. My forgiveness lies in their forgiving you." Laldas got up and asked for forgiveness from all those present in the assembly. Shri Hari was pleased and blessed Laldas. ◆

(To be contd.)

Translation from Bhagwan Swaminarayan by H.T. Dave



# True Intelligence

*Pramukh Swami Maharaj  
addresses a satsang gathering in  
Nairobi, Kenya, on 30 October 1998*



The renowned poet, Pritamdas, points out that people come to *satsang*, listen to discourses and praise them. But, when they leave some go to the bar and movies, and indulge in gambling and addictions and praise all that, too. In this way, the benefits of *satsang* are lost. Outside *satsang*, you may not do much else, but do not indulge in *kusang*. *Kusang* robs you of whatever good you have and it generates apathy towards *satsang*. Instead of drinking the nectar of *satsang*, you end up drinking the poison of *kusang*. *Kusang* affects the mind in a negative way and even what is good appears bad. Then one wonders why nothing happens (despite of doing *satsang*), but this is the result of indulging in *kusang*.

Ravan was such a *kusangi*. He was learned, but became of his lust for Sita, his intelligence did not remain. He was clever enough to rule the kingdom, yet the shastras say that he did not have true wisdom.

However, Hanumanji has been described as truly wise: '*Buddhimatam varishtha*' – the wisest of the wise. He was a monkey, and are they counted as intelligent? No. While Ravan had studied the Vedas, was adept at ruling his kingdom and learned in many other matters. So, in the Ramayan, why has Hanumanji been described as the wisest of the wise? Because he recognized Bhagwan Ram and served him. Thus, God was pleased.

There are many intelligent people in this world, but unless God and his ideal Sadhu are recognized that intelligence is not of use. Shastriji Maharaj said that the simple-minded Nath Bhakta was wise, while the competent Diwanji of Vadodara was unwise. The Diwan served three states: Scindhia, Holkar and Gaekwad. He was efficient and effective. None of the public

had any difficulties. They got all the facilities they needed. He was that capable. But when Sayajirao Gaekwad invited Maharaj to Vadodara, the Diwan developed a prejudice towards Maharaj, thinking that he was an imposter. He thought that Maharaj was not a Brahmin, but only calls himself one; that the *yagnas* Maharaj performed were not proper; and that he keeps sword-carrying Kathi Darbars with him. He felt that the Gaekwad does not understand, and that Maharaj will usurp his kingdom. With these misconceptions, the Diwan planned to imprison Maharaj. But Sayajirao Gaekwad had faith that Maharaj was God, and that with Bhagwan Swaminarayan's visit to his city and palace both he and his citizens would attain liberation.

He believed Shriji Maharaj was God manifest. But the Diwan saw Maharaj as an ordinary man, in fact, as a robber. The Diwan was intelligent, yet he could not recognize the truth and so he did not benefit. His intelligence did not prove useful.

In contrast, Shriji Maharaj said that Nath Bhakta was an ordinary person. He was a devotee and earned a meagre living by selling vegetables. Still, Maharaj praised him, since, like Hanumanji recognized Ram, he also recognized God, served him and offered bhakti. That is why he is described as wise. One who endeavours for the liberation of one's *atma* is wise.

Everyone has the intelligence to do worldly work. By education, people learn to do all types of things. But what is the benefit of this human birth? Until this is understood, one's intelligence is of no use. By doing merely worldly work, one continues in the cycle of births and deaths. It

*Kusang robs you of whatever good you have and it generates apathy towards satsang. Instead of drinking the nectar of satsang, you end up drinking the poison of kusang. Kusang affects the mind in a negative way and even what is good appears bad.*

does not lead to liberation. But if one indulges in *kusang*, this is not realized. Only by avoiding *kusang* is this recognized.

The goal of life is to attain God and his ideal Sadhu; then by serving them and offering bhakti one attains *kalyan*. However, if one has a dislike for them, then one may live a good worldly life, but *kalyan* is not attained.

Having dislike for them is like cutting the branch you are sitting on. Then what happens? One falls. But the branch you are sitting on (Bhagwan and Sadhu) is good. It brings you joy, peace and happiness. However, perceiving faults in them and developing dislike for them leads to one's downfall. The main path of life is the pathway of *moksha*. Falling from that path is like closing and firmly locking the door from which one can escape. Then how can one get out?

Bhagwan and his Sadhu are the doorway to *moksha*. In *Vachanamrut Gadhada I-54*, Maharaj asks how the doorway to *moksha* can be opened. He mentions the story of King Janak and the nine Yogeshwars described in the Bhagvat. How is Bhagvat Dharma sustained and the doorway to *moksha* opened? Bhagvat Dharma is perfecting the redemptive qualities of dharma, *jnan*, *vairagya* and bhakti in one's life. This is achieved by developing *atmabuddhi* with the Sadhu who has such virtues. And how is *kalyan* attained?

Just as one cares for and nourishes a plant or tree in one's home by watering, and giving it fertilizer and other necessary things, similarly the seeds of the redemptive virtues are within all, but they must be nourished by the profound



association of the ideal Sadhu. Then the doorway of *moksha* is opened.

This world is perishable. When one's eyes close (at death) nothing remains. We know that everyone has left everything here and gone. Our forefathers, great kings and rulers – none have remained. Devanand Swami writes in a bhajan,

“*Akkalvantā rāj karantā muā mahārathi, Devānand kahe āpne jāvo kahyu theththi...*” Devanand Swami says that those who were clever, intelligent and had much wealth and prosperity have all gone, leaving everything behind. Only that which is the Truth (eternal) accompanies one (after death). Worldly things are perishable, so how can they come? The world is believed to be the source of happiness so everyone chases after worldly joy. But it is like a mirage of water on the road; as one approaches it, it goes further away. Swami has given the example of the Brahmin: There was a Brahmin. It was summer time. In the morning, he bathed, packed his snacks and set off. He walked many kilometres in the heat and soon became tired and thirsty. He saw water up ahead and being a Brahmin, he rejoiced in the thought that he would bathe, freshen up and then eat the snacks. This cheered him up. But as he proceeded the water receded. Then, he met a shepherd coming from the opposite direction. He saw the Brahmin in a joyous mood and enquired why he was so happy. The Brahmin replied, “I’ve walked 20 kilometres and have 20 left. I see the water ahead and so will bathe, freshen up and eat. I’ll relax for a while and then continue.” But the shepherd told him, “Do not get so excited. I’ve just come from there and

“*The goal of life is to attain God and his ideal Sadhu; then by serving them and offering bhakti one attains kalyan. However, if one has a dislike for them, then one may live a good worldly life, but kalyan is not attained.*”

there is no water there. Look at my shoes. They are dry. What you see is just a mirage.” So, the Brahmin dropped all his plans, realizing that his vision was false. Similarly, we chase hopefully after worldly pleasures, but the more we try, the farther they go. And when one attains the company of a true Sadhu, he explains that there is no

happiness in worldly pleasures. He removes thoughts of the world from our minds. That the only permanent bliss is that of God. Yogiji Maharaj used to say that only God and his Sadhu are the Truth. *Moksha* means removal of *moha* – attachment to the world. By developing affection for a true Sadhu, the Sadhu will connect one to God. This is the work of a true Sadhu.

However, if one listens to all these spiritual talks, but then associates with *kusang*, then *satsang* is washed away. *Satsang* is not at fault, we are. By associating with those who speak ill of God and his Sadhu, one's virtues of dharma, *jnan*, *vairagya* and *bhakti* are eroded. Also, when one criticizes others and spreads gossip, peace is not experienced.

So, never speak ill of God and his ideal Sadhu. Maharaj has warned everyone to recognize and avoid all forms of *kusang* since they diminish one's resolve for *ekantik dharma*. In fact, one should serve the *ekantik* Sadhu who is perfect in dharma, *jnan*, *vairagya* and *bhakti*, and so strengthen one's own *ekantik* dharma.

Just as one remains clear of snakes, one should avoid *kusang*. Then one's *satsang* will be strengthened.





# Ashoka

*During King Ashoka's reign, the Mauryan empire reached its glorious acme. His exemplary life and message of dharma and piety gladly induced rulers in the contemporary world to allow his emissaries to preach dharma and compassion for all living creatures, in their kingdoms.*

History is replete with rulers who were designated the epithet “the Great”. A few that come to mind are: Alfred, Patrick, Constantine, Napoleon and Alexander. Their greatness generally stemmed from either their military might or administrative skills. However, how many of these have truly left their greatness in their own lands today? In *The Outline of History*, the eminent British author H.G. Wells observed, “In the history of the world there have been thousands of kings and emperors who called themselves ‘their highnesses,’ ‘their majesties’, and ‘their exalted majesties’ and so on. They shone for a brief moment, and as quickly disappeared. But Ashoka shines and shines brightly like a bright star, even unto this day.” This may perhaps be attributed to the temporal and spiritual well-being that he wrought not only among his people, but which he propagated in foreign lands as far as Greece and Egypt in the west, Sri Lanka in the south and lands up to China in the east.

Born in 304 BCE, in Pataliputra (modern day Patna, Bihar), Ashoka was the grandson of Emperor Chandragupta Maurya, and son of Bindusara and mother Subhadra. ‘Ashoka’ means ‘he who has no sorrow’. From princehood Ashoka’s character and statesmanship earned him the respect of his father, Bindusara, the ministers and the people. When still young, Bindusara appointed him as Governor of Avanti. When the citizens of Takshashila revolted, Bindusara sent Ashoka to establish order. When Ashoka arrived, instead of confronting him, the citizens welcomed him. They pleaded that they were not against the king or the royal family but only against his wicked ministers. They then asked for forgiveness! Ashoka punished those responsible. By soothing words of love, he established peace, without a single weapon being raised.



When Bindusara was on his deathbed, his council of ministers summoned Ashoka from Ujjain. They considered him fit as heir rather than Sushima, the eldest prince, who had become insolent. On Ashoka's arrival, Bindusara crowned him King, in 273 BCE. Ashoka ably ruled the vast Magadha empire amassed by his grandfather. Eight years later he added Kalinga (modern Orissa), which had hitherto remained independent, to his empire. During the battle the Kalinga army fought valiantly. Despite Ashoka's victory, the fire of guilt seared his heart. On seeing the huge number of dead soldiers, elephants, horses and the wounded howling in pain, he cried out sorrowfully, "What have I done?" In his *Rock Edicts*, he recorded, "One and a half lakh were taken prisoners. One lakh were killed in battle. Many more died as a result of the war."

He returned to Pataliputra in pain rather than joy of victory. Day and night the ghastly scenes of the battlefield haunted him. He then vowed that this, his first war, would be his last. He then turned to dharma, especially of *ahimsa* and compassion. He set the Kalinga prisoners free, returning them their land. He stopped hunting and the killing of animals in the royal kitchen. We glean his piety and recourse to righteousness and peace from his *Rock Edicts*.

### **Rock Edicts**

In the first of his 14 *Rock Edicts* at Girnar in Junagadh, he says, "In the kitchen of Devānāmpriya Priyadarshi Raja (beloved-of-the-*devas* and amiable in countenance), thousands of animals were killed every day. But after writing this Dhamma (dharma) edict, only two peacocks and a deer are killed. And in time, not even these three will be killed." He then became a vegetarian. He set up centres of medical treatment for humans and animals throughout his empire and in distant kingdoms, including that

of the Greek King Antiochos. Wherever herbs were not available he imported them. Along the roads he had wells dug and trees planted for the benefits of man and animals (RE 4). Instead of indulging in tours of pleasure (*vihara-yatras*), as kings usually did, he found solace in *dharma-yatras*, in which he visited ascetics and holy places, offering donations and listening to discourses on dharma. He appointed ministers known as Dhamma Mahamatras to go on inspection tours in all places every five years for the specific purpose of imparting instruction in dharma. He advocated respect for parents, generosity to friends, relatives, Brahmins, ascetics, not killing living creatures, moderation in spending and saving (RE 3). The Dhamma Mahamatras were to promote dharma among all religions and all strata of society, including the poor, aged and prisoners for "their welfare and happiness – so that they may be free from harassment" (RE 5).

He ordered his ministers to report to him about the citizens' welfare at any time, "whether I am eating, in the bed chamber, in the chariot, in the palanquin, in the park or wherever..., so that I might attend to these affairs wherever I am.... Truly, I consider the welfare of all to be my duty... and whatever efforts I make is to repay the debt I owe to all beings to assure their happiness in this life and attain heaven in the next. This Dhamma edict has been written to last long and that my sons, grandsons and great-grandsons might act in conformity with it for the welfare of the world" (RE 6).

He also discouraged the trivial, 'lucky' rites that women were then fond of performing during marriage and childbirth. To Ashoka these rites bore little fruit in this world, whereas those of the Dhamma bore great fruit (*punya*) even in the next world. To Ashoka the ritual of Dhamma bore great fruit. This involved, "proper behaviour

towards servants and employees, respect for teachers, restraint towards living beings, and generosity towards ascetics and Brahmins... the ritual of Dhamma is timeless,” begetting great merit both here and in the next world (RE 9).

Even as a political ruler, Ashoka advocated respect for all religions and stated a universal truth worthy of emulation by all today, and which reflects his innate wisdom, “Do not praise one’s own religion or condemn the religion of others without good cause. And if there is cause for criticism, it should be done in a mild way. But it is better to honour other religions for this reason. By so doing one’s own religion benefits as do others... One should listen to and respect the doctrines of others. Devanam Raja Priyadarshi desires that all should be well-learned in the good doctrines of other religions” (RE 12).

Ashoka’s emphasis on dharma was so deeply ingrained that he considered, “conquest by Dhamma to be the best conquest.”

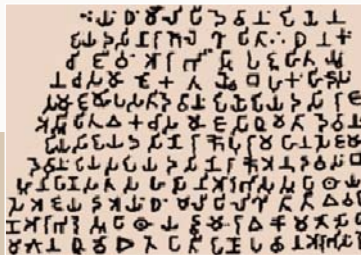
To promote dharma he even sent emissaries to Greek rulers 600 *yojanas* (4800 km) away, “where the Greek King Antiochos rules, beyond there where the four kings named Ptolemy, Antigonos, Magas and Alexander rule” (RE 18). He even wished contentment rather than conquest in his lineage, “I have had this Dhamma edict written so that my sons and great-grand-

sons may not consider making new conquests, or that if military conquests are made, that they be done with forbearance and light punishment, or better still, that they consider making conquest by Dhamma only, for that bears fruit in this world and the next” (RE 13). He even envisaged what the people of neighbouring countries, who would normally live tense lives of fear, should think about him, “My only intention is that they live without fear of me, that they may trust me and that I may give them happiness, not sorrow” (Kalinga RE 2).

Ashoka reigned for about forty years. After his death in 236 BCE, the Maurya empire lasted only fifty more years. To preserve his piety and legacy for posterity he had wisely sculpted in magnificent stone pillars and boulders in Prakrit (vernacular), throughout Bharat. The famous Ashoka Pillar of sandstone with four sculpted lions and the Dharmachakra (wheel of religious duty) was originally erected around 250 BCE at Sarnath. This symbol was adopted as the National Emblem of India after Independence. The wheel known as the ‘Ashoka Chakra’ was placed in the centre of the National Flag of India. These two symbols of only one king as National emblems chosen over two millennia later, entitles him the epithet “The Great” in a manner unique and unequalled in the history of the world’s nations. ◆



**Ashoka’s chakra representing the wheel of Dharma, placed in the centre of India’s National Flag**



**Rock Edicts sculpted in Prakrit in Girnar, Junagadh & elsewhere**



**The Lion capital on the Ashok pillar at Sarnath**



# It's a Short Life - Use it Well



**Vikram:** Hey Ashish, how're you? I'm going to the mandir, want to join me?

**Ashish:** No, I promised my friends I'd go bowling with them today. You go ahead, I'll see you at the mandir next week.

**Vikram:** Haven't seen you at the mandir for, like, three weeks now. What's up? Too busy with studies? Or busy hanging out with friends?

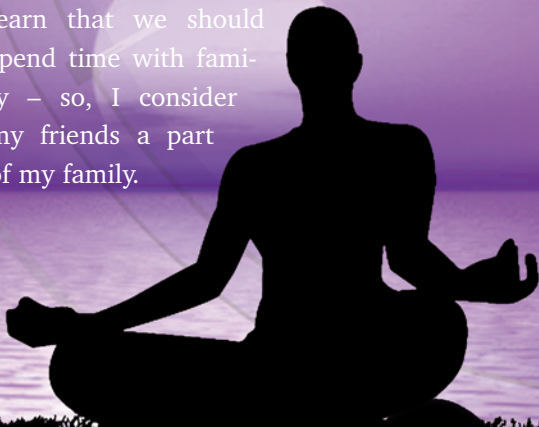
**Ashish:** Um, yeah, just spending some time with friends. It's a short life, you know.

**Vikram:** Yeah, I know it's a short life – and that's why we should be at the mandir more often.

**Ashish:** Well, I do usually attend the weekly *sabha*. But I also have to keep in touch with friends from school, I can't keep telling them that I'm always too busy to go out with them.

**Vikram:** Sure, keep in touch with them but don't sacrifice your mandir time for socializing.

**Ashish:** Look, don't hassle me about this. Even at the mandir we learn that we should spend time with family – so, I consider my friends a part of my family.



**Vikram:** There's a difference between family and friends. But I don't think you'll understand that, yet. But you can have good friends at the mandir too – I'm sure you have friends in the *kishore mandal*.

**Ashish:** Of course I do, I never said I don't want to go to the mandir. But I have to spend some time with my friends from school.

**Vikram:** Yes, you do, but you also need to give more time to the mandir. Look at it this way. You said it's a short life, right?

**Ashish:** Yup. That's why you should make the most of it.

**Vikram:** True, you should make the most of it – but then you have to have a goal for it, an objective which you aim to achieve.

**Ashish:** Well, that's easy, my aim is to be happy and successful.

**Vikram:** That's a good start, my friend, and I think I can help you in trying to really narrow down that objective into actionable goals. Why don't you get into the car and we'll continue this talk on the way to the mandir?

**Ashish:** Well, I really wanted to go with my friends, but I'll come with you this time.

**Vikram:** Great, here, get in. Now, to continue our talk.

**Ashish:** You said I can narrow down the objective of being happy and successful. How?

**Vikram:** Let me ask you a couple of really simple questions. Do you go to school?

**Ashish:** That's simple, all right. Of course I go to school.

**Vikram:** Why do you go to school?

**Ashish:** To study, man, what else! To get

ready for a job or a business. To get the knowledge to be successful. Need more reasons?

**Vikram:** Ha ha, no, those are good enough. Now, you go to school to prepare for what comes after it – a job or a business. Right? So you attend classes, even those you don't really like.

**Ashish:** Yeah. And I study hard, work towards getting good grades.

**Vikram:** But that's not all – you also spend some time with friends, going to the cafeteria, enjoying sports, etc.

**Ashish:** Of course. That's relaxing. It takes my mind off studies for a short while and helps me focus on the studies later.

**Vikram:** Agreed. The key words are 'for a short while'. So you should be careful that you don't end up spending too much time away from studies and in the cafeteria socializing – otherwise you are moving away from being successful in future.

**Ashish:** Do you take me for an immature kid? I know that!

**Vikram:** Of course you know that, I'm sorry. I was just thinking of other teenagers, you know, who might not be as mature and intelligent as you are.

**Ashish:** Okay. But what does all this have to do with going to the mandir?

**Vikram:** A lot. School teaches you the skills for later life. Life teaches you and gives you a chance to move ahead towards *moksha*, towards liberation.

**Ashish:** So life is a school to teach you about *moksha*?

**Vikram:** Not just teach you, it's a process to take you nearer to God, nearer to *moksha*. And just like we need to spend most of our time in school on studies, shouldn't we be spending most of our life in working towards *moksha*?

**Ashish:** Do you mean I should stay in meditation all day throughout life, not study, not

play, not...

**Vikram:** No, hold on, don't overreact. What I'm saying is that we should always keep in mind why we're here – like you know Gunatitanand Swami has said, "*Nirantar paccha vadi ne jovu...*"

**Ashish:** Yes, I know – we should always keep reviewing why we're here and what we've achieved out of that.

**Vikram:** Correct! If I was your teacher I'd have given you full marks for remembering that.

**Ashish:** Then I wish you taught biology – I never seem to get above a 'C' in that.

**Vikram:** So just like you spend most of your time in school on studies, we do need to keep most of our lives focused on moving towards *moksha*. And Maharaj has given us the two wings to fly towards that goal – *agna* and *upasana*.

**Ashish:** To follow Maharaj's and Swami's wish, and to understand their true form and offer worship to them.

**Vikram:** Correct. An 'A' grade again.

**Ashish:** But how do I do that? I want to study and become an investment banker – or maybe a hedge fund manager; I heard they earn millions. Is that part of God's wish?

**Vikram:** It could be part of his wish, for you. What job you do, so long as its ethical, doesn't matter much. What matters is that you keep in touch with the mandir, sadhus and devotees, devote time and effort to *satsang*, and that you follow all the *agnas* of Maharaj and Swami.

**Ashish:** Hey, that I can do. And still be a rich, um, private equity manager.

**Vikram:** Yes, you can be any of those – but then decide which one, because none of those is an easy job. And you will always have very little time to learn – pray to Maharaj for success and to help you be close to *satsang*. ◆



# Sahajānand Sukhāri Re Saluni Chhabi...



In Samvat 1808 (1864 CE), Shriji Maharaj went to Mandvi. Sundarjibhai and Hirjibhai of Bhuj had gone there beforehand to make the arrangements for Maharaj. They approached Khaiyo Khatri, a learned Vedant scholar and a rich businessman, for help in arranging facilities for Maharaj, and the accompanying sadhus and devotees.

Kahiyo replied, “You believe Swaminarayan to be God, but I will expose him. Let him come. I will arrange for him and the group to the best of my ability. But before that he will have to convince us all that he is God.”

Sundarjibhai was disappointed by Khaiyo Khatri’s reply, yet he tried again, “At least give some temporary help.” But Khaiyo was adamant, “First tell your God to hold an assembly. I will come and ask questions. Only if I am satisfied by his answers will I make the arrangements.”

Sundarji then made arrangements for Maharaj to stay in a guesthouse for pilgrims.

On Maharaj’s arrival Sundarji told him about Khaiyo’s challenge. Maharaj laughed and said, “Arrange an assembly and invite Khaiyo.” Then he turned to Brahmanand Swami and asked, “Swami, would you like to eat laddus or dust?” Brahmanand Swami pondered for a while and then said, “We eat dust every day! So if you feed us laddus it will be good.”

So Maharaj said, “If you want to eat laddus, you will have to do as I say.”

Brahmanand Swami thought to himself that he always did what Maharaj asked. So what was Maharaj trying to say? He was confused, yet he went along, “Yes Maharaj! I will do what you say.”

Then Maharaj turned to Sundarjibhai and

said, “Sundarjibhai, tell Khaiyo that the assembly will be held tomorrow.

Decide on the venue. We want to take out a grand procession through the city and invite everyone to the assembly. Let even Khaiyo’s supporters come. Especially, tell his mother to come as well.”

Sundarjibhai was pleased and began the preparations.

The next day, Maharaj called Brahmanand Swami, Adbhutanand Swami, Prasadand Swami and other sadhus. He began to apply sandalwood paste to Brahmanand Swami’s forehead. Brahmanand Swami asked, “Maharaj, what are you doing?”

Maharaj replied, “I’m preparing to feed you laddus. Didn’t I tell you yesterday that if you want to eat laddus you will have to do as I say.”

Brahmanand Swami became silent. Maharaj finished applying sandalwood paste and then placed garlands of flowers around his neck. Maharaj raised Brahmanand Swami to stand up and called for his horse. Maharaj instructed him, “Swami! Sit on the horse. Today we are taking Swaminarayan in a procession through the city.”

Brahmanand Swami was confused, “Maharaj! The procession should be for you. I’m a mere sadhu.”

“But today you will be Swaminarayan! You do want to eat laddus, don’t you?” Maharaj smiled.

“Maharaj, it is better to eat dust than eat laddus this way.”

“Don’t worry, Swami! For today, you occupy the throne of God and I will be your servant. Today, Khaiyo will be defeated,” Maharaj explained.

Brahmanand Swami smiled and realized that he had no choice but to do what Maharaj ordered. So, seated on a decorated horse, Brahmanand Swami led the procession. Everyone in town thought that he was Swaminarayan!

When they arrived at the assembly venue, Maharaj told him, "Now you sit on the raised seat. Today you will have to play the role fully."

Then Maharaj told him, "When Khaiyo asks you the questions, point to me and tell him that this young sadhu of mine will answer them. If he cannot answer, only then will I give the answer."

Now, Brahmanand Swami realized Maharaj's plan.

When Khaiyo Khatri arrived, he saw Brahmanand Swami on the raised, decorated seat and asked, "Are you Swaminarayan?" Brahmanand Swami smiled and said, "Yes." Khaiyo continued, "I have studied Vedant philosophy. So I will ask you some questions."

Brahmanand Swami, playing the role of Maharaj, replied, "By all means, do ask." Then he pointed to Maharaj seated on the floor and said, "This young sadhu of mine will answer your questions. But if you are not satisfied with his answers, then I will answer."

Khaiyo looked at Maharaj and was drawn to his luminous form. He thought that if the disciple is so radiant, then how much more radiant must his guru be."

Khaiyo asked 108 questions and Maharaj gave convincing replies to all of them. Khaiyo was overawed. He experienced divine vibrations in Maharaj's answers. He asked his followers, "Who is Sahajanand?" From a distance, Khaiyo's mother told him. "The one on the floor is the real God. The one on the raised seat is a fake!"

Maharaj looked at Brahmanand Swami and instructed, "Now, you solve his dilemma and reveal the truth."

So Brahmanand Swami got up and began to sing.

During the bhajan, Brahmanand Swami pointed four times to Maharaj to indicate to all

that he was the manifest form of God described in the scriptures.

Khaiyo was convinced and fell at Maharaj's feet, accepting defeat. He realized that Maharaj was God and became his disciple. He also invited Maharaj, the sadhus and devotees to eat at his house. Thus, Brahmanand Swami got the laddus Shriji Maharaj had promised him.

The words of the bhajan Brahmanand Swami sung are as follows:

*Sahajānand sukhkāri re, saluni chhabi...  
Vedānti arupi ke'chhe nyāy anumāne le chhe,  
Te ā vahālo santomā re chhe re...1  
Nigam kahe anumāne munivarne nāve dhyān,  
Vhālo te ā bhine vāne re...2  
Sarva kartā sarvādhāro sarva māhi sarvathi nyāro,  
Pragatrup te ā pyāro re...3  
Jagjivan antarjāmi nām sarvno chhe nāmi,  
Te ā Brahmānandno swāmi re...4*

### Meaning

In this bhajan, the word 'ā' (this) is used in each couplet and each time Brahmanand Swami would point to Maharaj to show that he is the manifest form of God described in the scriptures.

The beautiful *murti* of Sahajanand is the source of happiness...

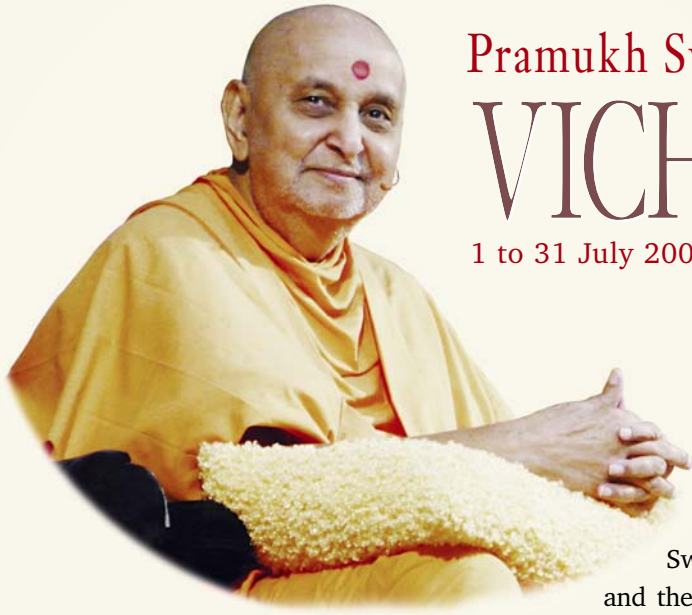
He who the Vedant scriptures describe as formless and the Nyaya scriptures accept by inference, that God is seated here among the sadhus. It is this Sahajanand (1).

He who even the Vedas cannot fully describe and of whom even the sages cannot get darshan in their meditation, that God is seated here in the form of Sahajanand (2).

He who is the all-doer, the support of all, present in all and yet is separate from all, that manifest form of God is happily seated here in the form of Sahajanand (3).

He who dwells in all *jivas*, is the Lord of all things and the universe, that God, Sahajanand, is the master of Brahmanand (4).





# Pramukh Swami Maharaj's VICHARAN

1 to 31 July 2008, Sarangpur, Bochasan

## **4 July 2008, Sarangpur; Rath Yatra**

Prior to his morning puja Swamishri performed the *murti-pratishtha* rituals of the *abhishek murti* of Nilkanth Varni for Bhavnagar mandir. The preliminary Vedic rituals were performed in which 200 devotees from Bhavnagar participated. Swamishri performed *pujan*, *arti*, *mantra-pushpanjali*, *abhishek* and finally offered prayers that Nilkanth Varni fulfils the wishes of all. Swamishri then blessed the devotees, "Blessings to all. It was your wish that Varni be consecrated in Bhavnagar. Today is an auspicious day. Varni will fulfil your wishes and make you all happy."

Then Swamishri performed his morning puja. The stage backdrop had giant-sized cutouts of horses pulling chariots. Swamishri also blessed the assembly, "Today is the Rath Yatra Celebration. One should give the reins of one's horses (i.e. senses) to God so that they do not go astray. This is the purport of this festival. It is celebrated on a grand scale in Jagannath Puri. God is also paraded in Ahmedabad. He gives darshan to countless to make all happy."

After Thakorji's darshan Swamishri sat in a golf cart that had been decorated into a chariot. After Thakorji's *pujan* the chariot was steered towards the Yagnapurush Smruti Mandir amidst

tunes played by the local band and bhajans sung by sadhus. On arriving at the Smruti Mandir senior sadhus performed *arti* of Thakorji and Swamishri also performed *arti* of Thakorji and the *murti* of Shastriji Maharaj. While doing *pradakshina* of the Smruti Mandir all the sadhus played *kartals*. The procession returned to the mandir and circumambulated it three times with the same feeling of bhakti. Devotees were pleased with the darshan of the Rath Yatra celebration.

## **7 July 2008, Sarangpur**

In the mandir sanctum the wooden *murti* of Ghanshyam Maharaj was reformed by expert craftsmen. Swamishri performed the *murti-pratishtha* rituals of the *murti*.

## **18 July 2008, Friday, Bochasan; Guru Punam**

Guru Purnima celebration was celebrated in Bochasan in the presence of Swamishri and thousands of devotees. Senior sadhus praised the saintliness of Swamishri. The mammoth assembly climaxed with Swamishri's blessings. (Details in August issue of *Swaminarayan Bliss*, p.16.)

## **21 to 23 July 2008, Bochasan; Divya Sannidhi Parva**

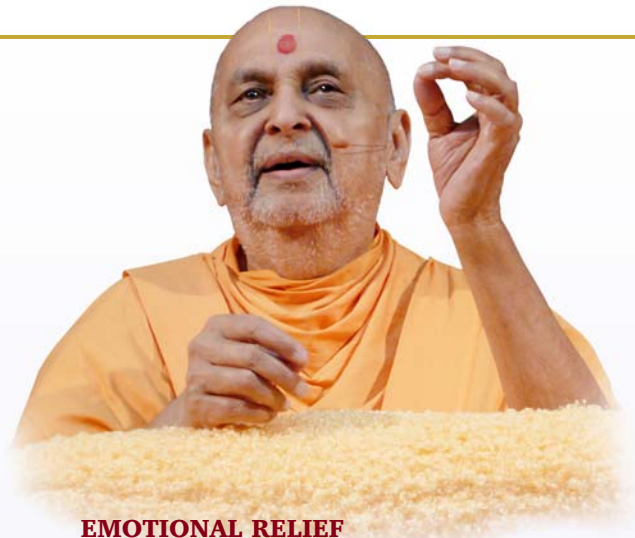
In all 750 leading volunteers gathered for a 2½ day volunteers' *satsang* camp. (Details in August issue of *Swaminarayan Bliss*, p.21.)

## **25 to 27 July 2008, Bochasan; Childrens' Volunteer Sannidhi Parva**

In all 800 leading children's activity volunteers attended the 2½ day *satsang* camp. (Details in August issue of *Swaminarayan Bliss*, p.22.) ♦



# Living With SWAMISHRI



## DEGREES OF MISERY AND HAPPINESS

**2 July 2008, Sarangpur**

A gutsy devotee asked, “Bapa, give me misery.”

Swamishri replied, “There is no need to ask for pain and unhappiness. However, one should ask for happiness to the extent that one can worship God properly. It is fine to have misery to the degree that one never forgets God.”

## BHAJAN AND PRAYER

**2 July 2008, Sarangpur**

A devotee was making efforts to acquire land for a mandir. The proprietors of the land were living abroad. Out of them two or three were heavy drinkers. They had refused to sell the land. The devotee informed Swamishri, “They are not ready to understand at all!”

Swamishri encouraged him, “But keep trying.”

The devotee quipped, “It seems that I’ll have to sit down with them to drink. Only then will they understand and agree.”

Swamishri dissolved his proposal instantly, “No. There is no need to do that at all!”

“Then you do something,” the devotee instantly appealed to Swamishri with the desire to reform them.

Swamishri blessed, “Do bhajan and pray to God. By his grace they will agree to give the land.”

## EMOTIONAL RELIEF

**8 July 2008, Sarangpur**

A teenager broke down crying in repentance before Swamishri. He spoke choked with emotion, “Two or three years ago I had gone for darshan to one of our mandirs. There someone stole my slippers. Since then I started hating the mandir and pledged not to go at all. But I don’t know how I restarted going to the mandir.” The teenager broke down again. Then he added, “I cannot fix my mind on studies. I cannot concentrate.”

Swamishri blessed and reassured him, “It is good that you have started going to the mandir. You’ll be able to pacify your mind. Shake off your depression. Go to the mandir regularly and pray to Maharaj.”

The teenager left feeling relieved.

## “I HAVE GOD.”

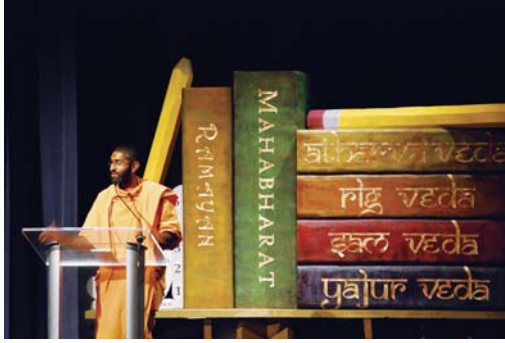
**11 July 2008, Sarangpur**

A disciple was returning from Dubai to India the next day. He rang up to ask whether Swamishri wanted anything. Swamishri replied, “I don’t want anything.” The attendant sadhu told Swamishri, “You are a sadhu. You want God.” Swamishri responded, “That I have. Where is the need to ask? I have God!” ◆

- Gujarati text by Sadhu Priyadarshandas

# Summer Shibirs

North America & UK



'Satshastras', Kishore-Kishori Shibir, USA



Group photo of kishores, Kishore-Kishori Shibir, London

## SATSHASTRAS – KNOW THE TRUTH

**28 July to 2 August 2008, USA & Canada**

Over 1800 *kishores* and *kishoris* attended the 2008 Summer Shibirs, themed Satshastras – Know the Truth, held regionally across North America. The attendees learned about the basic foundations of the Vedas, Mahabharat, Ramayan, Vachnamrut, Swamini Vato, and the eight scriptures specified by Bhagwan Swaminarayan in the Shikshapatri.

The attendees learned not only about the truths and values contained in the scriptures but also how the morals of the scriptures apply directly to their lives.

With the aid of workshops, presentations, and group discussions, the message and significance of the different scriptures was highlighted. The question sessions helped to answer many pressing questions the youth have about their faith in an open and supportive environment. The participants were provided study time, during which they reviewed their notes and participated in activities to recall key facts and concepts from their classroom presentations.

All attendees left with a greater understanding of our shastras, a deeper appreciation of our principles and an eagerness to learn more through daily reading.

## SAMJAN

**4 August 2008, USA & Canada**

Hundreds of *yuvaks* and *yuvatis* throughout North America attended the Yuvak-Yuvati Shibirs to gain a deeper understanding of Satsang. The *shibirs* were held in Dallas, Houston, Toronto, Catskills, NY, Chicago, Atlanta, San Jose and Los Angeles on the theme "Samjan: At home, at work, in Satsang."

The *shibirs* featured discourses on the various forms of *samjan* (understanding) required at home, at work and in Satsang for spiritual progress: understanding *upasana*, understanding our guru and understanding each other.

Specific activities ranged from a *ghar sabha* panel which stressed its importance in helping to increase unity within the family, communication between each other, and progress in *satsang* as a family.



**Auditorium Session, Kishore-Kishori Shibir, USA**



**Bal-Balika Summer Camp, USA**

The attendees felt that by taking part in the *shibir* their knowledge of *satsang* principles had deepened and their faith in God had been consolidated.

### **SHASTRAS: WALK THE TALK**

**18 August 2008, USA & Canada**

This summer, Indian children across the North America gained a greater appreciation for ancient Hindu scriptures such as the Vedas, Upanishads, Bhagwad Gita, Ramayan, and Mahabharat. Regional camps organized by BAPS Swaminarayan Sanstha focusing on the theme “Shastras – Walk the Talk,” helped children ascertain the central messages of each scripture and determine how they could be applied to their lives. The summer camps held in each region drew a total of over 2000 participants.

The *balaks* and *balikas* were taught the complex and esoteric concepts and messages of the scriptures in a simplified way. They were guided on how to integrate these values and morals into their lives.

These messages were presented through inspiring video presentations, entertaining skits, thought-provoking discussions, and challenging games and activities. The sessions reiterated the message of how the scriptures are an indispensable guide through life’s daily challenges.

Each night ended with an entertaining programme which recapped the day’s messages. Various team building activities were also held which helped the attendees understand the importance of teamwork and unity. The attendees also had the opportunity to enjoy performing “samuh-puja” with fellow *shibir* participants.

On the last day, attendees learned how PramuKh Swami Maharaj is a living shastra because of his pure lifestyle, which is devoid of worldly attachments. He embodies the values and morals of the scriptures and inspires others toward that spiritual path.

All left with a greater understanding of the shastras, a deeper appreciation of its principles, and an eagerness to gain more from daily learning.

### **MY MANDIR, MY PEOPLE, MY HOME**

**27 July 2008, London**

The National Kishore-Kishori Shibir, entitled ‘My Mandir, My People, My Home’ was held in the presence of Kothari (Bhaktipriya) Swami at BAPS Shri Swaminarayan Mandir, London on Sunday 27 July 2008.

The programme consisted of inspiring speeches by sadhus and thought-provoking group discussions to develop pride for the mandir, to bring awareness of the dangers of misuse of social networking tools, and to



In the 'My Mandir' session the key concepts of mandirs was provided on the basis of the scriptures. A live stage discussion involving senior *karyakars* conveyed the important role that the mandir has played in moulding their lives.



**National Yuvak-Yuvati Shibir, London**

Also, the need to develop pride for the mandir through *seva*, and to participate in worship rituals to enhance personal devotion was highlighted.

The second section, 'My People', addressed the important issues of social networking websites where *kishores* and *kishoris* participated in their respective groups to discuss the dangers arising from the misuse of social networking websites.

'My Home', in the form of Swamishri, was the theme for the final session of the Shibir, in the ways to earn Swamishri's true, inner blessings were presented.

### **SAMJAN**

**27 July 2008, London**

The National Sanyukta Mandal Shibir based on the theme "Samjan" was held in the presence of Kothari Swami at BAPS Shri Swaminarayan Mandir, London, on Sunday 27 July 2008.

The aim of the Shibir was to develop *samjan* or understanding in Satsang. This was achieved through inspiring speeches by sadhus and an enlightening question-answer session with Kothari Swami.

#### **More Details:**

**USA:** <http://www.swaminarayan.org/news/usa/2008/08/yuvakyuvatishibir/index.htm>  
<http://www.swaminarayan.org/news/usa/2008/08/yuvakyuvatishibir/index.htm>  
<http://www.swaminarayan.org/news/usa/2008/08/kishorekishorishibir/index.htm>

**UK:** <http://www.swaminarayan.org/news/uk/2008/07/ymshibir/index.htm>  
<http://www.swaminarayan.org/news/uk/2008/07/sanyuktashibir/index.htm>  
<http://www.swaminarayan.org/news/uk/2008/07/kishoreshibir/index.htm>

Kothari Swami elucidated on the type of understanding necessary to progress in Satsang. Other sadhus narrated incidents of devotees from the time of Bhagwan Swaminarayan to the present day, who, even under adverse cir-

cumstances, maintained their attachment to Satsang and the Satpurush. Due to *samjan*, they were able to pass through their times of difficulty.

### **SADHUTA**

**27 July 2008, London**

The National Yuvak-Yuvati Shibir took place on Sunday 27 July 2008 in the presence of Kothari Swami with over 400 participants.

The theme was 'Sadhuta'. To experience divine bliss in life *sadhuta* (saintliness) is essential.

What is our understanding of *sadhuta*? What is *sadhuta*? The benefits of practising *sadhuta* and other related topics were explained.

A Q&A session was conducted with Kothari Swami in which he described how to remain humble despite praises and also what inspired him to observe his *niyams* when he was a youth. He also spoke at length on how to remain equipoised during the ups and downs of life.

Also, the five *vartmans* of *nisswad*, *nirlobh*, *nishkam*, *nissneh* and *nirman* were highlighted through practical demonstrations, discussions and other presentations.

In conclusion, Kothari Swami talked about how even householders can achieve *sadhuta*. ♦

# EECP<sup>®</sup>

Enhanced External Counterpulsation  
A new treatment for Heart patients

## What is Enhanced External Counterpulsation?

EECP is a nonsurgical, non-pharmaceutical, treatment to help patients with chest pain and heart failure. It helps to increase blood flow to the heart muscles. The beneficial effect of treatment persists for many years. It has been approved by FDA in America and is a safe, outpatient treatment.

## Why there is a need for another treatment?

Despite the advances in cardiology in treating chest pain and heart failure the problems still persist. Drugs do not always provide relief and invasive procedures have their own associated risks. EECP can provide advantages similar to those of medication and symptom relief comparable to that of invasive procedures.

## What does EECP treatment involve?

In an EECP session, the patient lies on a padded table. Three large inflatable cuffs – similar to blood pressure cuffs – are strapped around the calves, lower thighs and upper thighs. The patient's heart is monitored on an ECG display, which, through the computer, regulates the inflation and deflation of the cuffs. During the part of the cardiac cycle when the heart is at rest (diastole), the cuffs are rapidly inflated, beginning with the cuffs at the calves and working upwards. Just before systole (heart contraction), the cuffs are simultaneously deflated. Each treatment session is for one hour. The EECP treatment takes 35 days.

## What is collateral circulation ?

Formation of network of tiny blood vessels, which make it possible for blood to detour around blocked or narrow arteries, is called col-

lateral circulation. However, the development of collateral circulation is a gradual process and not everyone has the same ability to develop these networks at the rate that will relieve angina. EECP treatment triggers and accelerates this collateral circulation and makes it permanent.

## How do I personally know the treatment has helped me ?

- Can walk greater distance without chest pain
- Fewer or no attacks of angina
- Angina attacks less painful
- Need for less anti-anginal medication
- Enables return to work and activity
- More energetic and confident.

## Is EECP a replacement for Bypass or Angioplasty ?

EECP is not considered a replacement for coronary artery bypass surgery or balloon angioplasty. But, EECP may delay the need for these invasive procedures. In many cases, relief will be sufficient to render them unnecessary. EECP is also used in patients who have already undergone surgery or angioplasty, but not getting sufficient relief of their symptoms.

## What should I do after EECP treatment ?

- Quit smoking
- Follow heart friendly diet
- Control obesity
- Do Regular exercise. ◆

**For furthers details contact:  
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Shri Ghanshyam Maharaj  
BAPS Shri Swaminarayan Mandir, Bochasan





### SUMMER SHIBIRS, JULY-AUGUST 2008, NORTH AMERICA

Thousands of *balaks*, *balikas*, *kishores*, *kishoris*, *yuvaks*, *yuvatis* and *karyakars* of all ages participated in the numerous regional *shibirs* held throughout the USA and Canada. The *shibirs* provided valuable guidance on understanding shastras, other spiritual topics and leadership skills. Above: Auditorium session. Below: Morning puja session.